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of America," he made a forcible plea for the institution of an official ethnologic and archeologic survey of the entire Victorian dominion.

American anthropologists will be gratified by the election of one of their number to the presidency of the American Association, namely, Professor F. W. Putnam, the permanent secretary of the Association during half of its existence. Dr L. O. Howard, of Washington, was chosen to succeed to the permanent secretaryship. The officers-elect of the anthropologic section are: Vice-President, J. McKeen Cattell, professor of psychology in Columbia University and editor of *Science* and the *Psychological Review*; Secretary, Dr M. H. Saville, of the American Museum of Natural History.

The next annual meeting of the Association will be held at Boston; and provision has been made for holding a winter meeting of the Section of Anthropology during the Christmas holidays.

AUSTRALIAN CLASS SYSTEMS

R. H. MATHEWS

In an article under the above title published in the AMERICAN ANTHROPOLOGIST for December, 1896, volume IX, pages 411 to 416, I gave a short account of the class system of the Wiradjuri tribes, New South Wales.¹ The editor of that journal found it necessary, in order to provide space for my paper, to abridge it in certain particulars, and, among other matter, excised some details relating to the descent of the children. As these details form an essential part of the paper, without which it would be incomplete, I have again submitted them for publication. They fit into the original article between lines 34 and 35, on page 414, and should be read in conjunction with that article. The following is the matter which was excised.

An explanation of the rules regulating the descent of the children under the four class and totemic divisions will now be given, and in doing so the same sixteen totems mentioned in

¹ See also my paper on the "Kamilaroi Class System of the Australian Aborigines," Proc. Roy. Geog. Soc. Aust. (Q.), x, 18-34.

Table A will again be adopted, so that throughout our examples we may be dealing with the same people. The totem names given in that table will be taken in the same order, so that a ready reference can be made to any number from 1 to 16. The peculiarity of a mother producing children having a different totemic nomenclature to her own has not, so far as I am aware, been observed by any previous investigator, and is now published for the first time.

No. 1, Matha Emu is the mother of Kubbitha Flying Squirrel.

No. 2, Matha Red Kangaroo is the mother of Kubbitha Bandicoot.

No. 3, Matha Brownsnake is the mother of Kubbitha Porcupine.

No. 4, Matha Ground Iguana is the mother of Kubbitha Native Bee.

The four little Kubbithas who are born in this way will grow up and become the mothers of another generation of Mathas, each little Matha having the same totem name as her mother's mother, as follows:

No. 5, Kubbitha Flying Squirrel is the mother of Matha Emu.

No. 6, Kubbitha Bandicoot is the mother of Matha Red Kangaroo.

No. 7, Kubbitha Porcupine is the mother of Matha Brownsnake.

No. 8, Kubbitha Native Bee is the mother of Matha Ground Iguana.

Taking now the totems belonging to the Ippatha and Butha pair of classes we find a similar result:

No. 9, Ippatha Mallee Hen is the mother of Butha Common Fly.

No. 10, Ippatha Opossum is the mother of Butha Goonhur.

No. 11, Ippatha Eaglehawk is the mother of Butha Gray Kangaroo.

No. 12, Ippatha Jew Lizard is the mother of Butha Codfish.

In the next generation the Buthas just referred to will become the mothers of other Ippathas having the same totems as those mentioned in Nos. 9 to 12, thus:

No. 13, Butha Common Fly is the mother of Ippatha Mallee Hen.

No. 14, Butha Goonhur is the mother of Ippatha Opossum.

No. 15, Butha Gray Kangaroo is the mother of Ippatha Eaglehawk.

No. 16, Butha Codfish is the mother of Ippatha Jew Lizard.

A careful perusal of the foregoing genealogy will show that among the tribes treated of in this paper any given totem is always the mother of a certain other totem.¹ For example, an Ippatha Eaglehawk, No. 11 in the above list, is invariably the mother of a Butha Gray Kangaroo. Of course, her sons will be Kumbo Gray Kangaroos, but I have omitted the names of the males, because they will be understood by the reader in each case. In the next generation the relationship is reversed, and Butha Gray Kangaroo, No. 15 in the genealogy, becomes the mother of Ippatha Eaglehawk.

I wish to make the following corrections in my paper on "Australian Class Systems," published in the *AMERICAN ANTHROPOLOGIST*, volume IX, page 413: In line 28, for "No. 10" read "No. 12;" in line 30, for "No. 11" read "No. 10;" and in line 32, for "No. 12" read "No. 11."

MR WARREN K. MOOREHEAD is preparing material for a large archeological map of the State of Ohio, recording by townships the character and location of prehistoric mounds, village sites, enclosures, etc., in coöperation with the Ohio State Archæological and Historic Society.

Mr Moorehead has been able to give a preliminary account of the work in his report of 1897, of which the following is a summary:

In the entire State there are (records up to January 30, 1897)—	
Circles of the earth.....	143
Squares of the earth	74
Enclosures and fortifications of earth and stone.....	279
Series of groups of stone graves.....	115
Glacial kame or gravel-knoll burials.....	223
Village sites	174
Tumuli of earth and stone.....	1,835
Total.....	2,843

O. T. MASON.

¹Among the Kamilaroi tribes every totem reproduces itself; that is to say, the children of an Emu mother are always Emus. *Proc. Roy. Geog. Soc. Aust. (Q.)*, vol. x, p. 22. But owing to the different course of descent which I have discovered among certain tribes of the Wiradjuri people, the Emu is the mother of the Flying Squirrel.